

THE CHRISTIAN CENTURY



The Frieze of the Prophets by Sargent in the
Boston Library

(Jeremiah, Jonah, Isaiah, Habakkuk)

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

The Christian Century

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E. Y. Yocum of Mt. Grove, Mo., will
hold a meeting next month at Elkland,
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The Christian Century

Vol. XXIII.

CHICAGO, ILL., JULY 12, 1906.

No. 28.

EVENTS OF THE WEEK

According to the press dispatches last week the Russian government's financial condition is desperate.

Financial Situation in Russia.

Measures must be taken promptly to avert bankruptcy. The douma has learned these facts and in them it sees the means of obtaining the power it has sought from the beginning—that of control of the government's purse strings. The disclosures came out during the debate on the ministry's bill appropriating \$25,000,000 for famine relief, which developed in the sensation of the day. Professor Hertenstein, chairman of the committee which reported the bill, revealed the fact that M. Kokovsoff, the finance minister, who appeared before the committee, made no effort to conceal the desperate financial straits of the government. M. Kokovsoff informed the committee that the condition of the treasury was much worse than was believed. He said the government was living far beyond its means and agreed that it must retrench, but, he explained, this could not be accomplished this year. Therefore it was necessary to make a fresh loan to cover the famine relief. The douma at last decided to adopt the ministerial proposals as amended by the budget committee, appropriating \$7,500,000 instead of \$25,000,000 for famine relief. This action is epochal as the first recognition of the cabinet by parliament and the first step in joint work.

The reign of crime and terrorism over the country is becoming more grave daily. The situation at Warsaw is so bad that the police have decided to resign to save their lives. Twenty-five Cossacks surrounded a lime-kiln at Miechow, in the province of Kielce, Russian Poland, on information that it was being used for the manufacture of bombs. As the Cossacks were forcing their way in a terrific explosion blew the kiln to pieces. Eight Cossacks were killed and five were wounded.

Fire in Young's Pier Theater at Atlantic City, N. J., on Sunday caused a

Panic in Summer Resort.

panic in which more than 100 persons were cut and bruised. Half a dozen women were carried out of the theater unconscious. The theater stands over the ocean. A moving picture entertainment was in progress when an explosion occurred in the gallery inside of the booth where a man operating the machine was locked in. Flames instantly shot up to the ceiling. Cries of fire threw into a panic 1,500 persons, who made a wild rush for the doors. Windows were smashed and children were handed through them to persons on the outside. Men hurled themselves against the exits and broke them open when they refused to yield to door handles. Shrieks of women intensified the panic. The knowledge that the theater was of frame construction urged the men and women to fight their way out. Clothing was torn off in the struggle. Persons in the galleries made no attempt to descend the steps. They jumped through windows onto the roof

of the forward part of the pier and rushed out to the board walk. As fast as the unconscious women were carried out they were placed in roller chairs and hurried away to drug stores and to the hotels.

Crown Princess Frederick William of Germany gave birth to a son Wednesday morning, July 4. The news of the birth of his grandson was communicated to Emperor William by means of a wireless dispatch from Kiel to the steamer Hamburg, on which he was proceeding to Trondhjem, Norway. There was great rejoicing in Potsdam when it became known that the crown princess had given birth to a son. The guns of a battery of artillery began to fire slowly in the square opposite the palace at noon and tens of thousands within hearing of the salute stopped in the streets or paused in their work, counting the guns, for it had long been announced that 72 shots would be fired for a girl and 101 for a boy. Emperor William decided, before leaving Potsdam, that the crown prince's child, if a son, should be named Wilhelm, and selected Aug. 12 as the date for the christening.

New Heir to German Crown.

Disabled, but with none of its human cargo of 150 persons injured, the America, a steamship of the Fabre line, which had been overdue on its trip from Marseilles

Overdue Vessel in Port.

to New York since June 23, was towed into Port Hamilton, Bermuda, July 4. Although short of food, all its 110 passengers, of whom ninety-eight are steerage and twelve first cabin, were in good health. At the offices of the Fabre line the general manager said the America's passengers will be brought on the first Bermudan steamship sailing for this port. The steamship America will go in to dry dock to have a broken shaft repaired. The America was picked up by the Italian steamer Ginnamora off the Azores on June 19 in a disabled condition. It was flying signals of distress when the Italian liner first sighted it. Its machinery was badly crippled. It also was short of provisions and had not enough fuel to enable it to reach port even if its machinery had been in working condition. For several days many anxious friends and relatives of those on board the America had besieged the offices of the company. Not a bit of specific comfort could they get, though, as the agents of the Fabre line had not heard a word since the steamship left St. Michael's, in the Azores, on June 11.

A flurry of labor troubles broke in Monday upon an unusually peaceful summer. The cement

Labor Troubles in Chicago.

workers' strike swelled beyond all calculations, and involved before sundown 2,200 men employed in constructing sidewalks and concrete walls in buildings. Two other disturbances in the building industry

were reported, while a walkout of drivers and grain shovelers brought the total of the day's strikes to five. Eighty-five per cent of the cement work in the city of every description was tied up by strikers. When 800 cement construction men engaged in the rougher work quit they threw into idleness 900 finishers and 500 building laborers. This marked the largest number of men on strike in Chicago since the teamsters' strike of last summer. The cement strike threatened to assume even a more serious character. The union occupies a position as one of the foremost organizations associated with the central council of the building mechanics. Its delegates, headed by P. H. Malloy, went to the meeting of the board of business agents of the building trades unions in the morning with a request for assistance from the other allied trades. They asserted in order to win the strike it would be necessary to order out every man working on a building where cement construction or finishing is used.

Professor Henry A. Ward, the renowned scientist and collector of meteors, was run down by an automobile on the streets of Buffalo and died in a hospital

Noted Professor Killed.

two hours after the accident. The automobile was driven by Alexander Gunnell, a real estate man, who declared that Professor Ward had stepped immediately in front of the machine as he was crossing Delaware avenue. Professor Ward's home was in Chicago, although he lived much of the time in Rochester, N. Y., where he had built up one of the most successful scientific institutions.

Jules Adolphe Breton, the noted genre painter, is dead. Breton was born in 1827 at Courrieres, France. He studied painting under Devigne and Drelling,

Noted Painter Passes Away.

and became recognized as one of the most representative of the Barbizon School of Art, expressing in the highest degree those characteristics aimed at by the notable group of which Millet was the head. Practically all of Breton's paintings depict scenes in which the rural people among whom he lived and worked are characterized in their daily customs and avocations. Among the most famous of his canvases are "The Gleaners," "The Weeders," "Evening," "The End of the Journey" and "The Benediction of the Fields."

That Captain Robert E. Peary has sacrificed his life in the effort to discover the north pole is the fear of naval men, who are worried by the failure to get any tidings of the ship.—The floating dry dock Dewey arrived at Olongapo Tuesday after a voyage of 19,000 miles and covering 193 days. The dry dock "sailed" from the Norfolk, Va., navy yard on Dec. 28 last on a journey across the Atlantic, through the Suez canal and Red sea, and then across the Indian ocean to the Philippines.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

BAPTISTS AND DISCIPLES.

The sessions of the Indianapolis Congress which were devoted to the discussion of the relations between Baptists and Disciples are bearing fruit in wider circles than the Congress itself. Plans for a conference of representatives of the two bodies are going forward and it is probable that during the autumn the two groups of men will meet for the discussion of plans looking to greater co-operation.

Meantime, in a number of places the spirit of union is being cultivated by Disciples and Baptists. Recently in Chicago, a club of Baptist ministers, comprising the leaders of that denomination, invited a representative of the Disciples to address them upon the relations of the two bodies and the possibilities of co-operation and union. The discussion which grew out of this address showed plainly that the old barriers which have separated the two peoples have little significance in this generation. The points of dispute are scarcely understood by the members of to-day. When the speaker discussed the long controverted question as to the order of faith and repentance in the plan of salvation, one of the Baptist ministers at this gathering inquired in all seriousness which was the Baptist and which the Disciple position on the question, and when the laugh had subsided, assured those present that he had never known there was any such controversy and would have been at a loss to define any especial Baptist holding on the subject. Much the same might be said regarding the discussion over the relation of baptism to the remission of sins. Where questions of this kind have ceased to have significance, it is apparent that any estrangements growing out of differences in such interpretation are unnecessary and unprofitable.

Among the suggestions which grew out of this conference in Chicago looking toward more friendly relations between the two bodies, the following may be noted as especially practicable: The exchange of pulpits between ministers of the two bodies; the exchange of pastors of churches among the Baptists and Disciples; the publishing of important information regarding the work of the Disciples in Baptist newspapers and regarding Baptist enterprises in our own press; the inviting of representative Baptists to a place on the platforms of our conventions and Congresses, not as a show of courtesy only, to discuss denominational relations, but in the regular order of the program and for the purpose of demonstrating the measure of unity which Baptists and Disciples enjoy upon the important missionary and educational questions of the time. Lastly, the election of representative Baptists on the faculties of our colleges, and reciprocal action on the part of the Baptist institutions by calling our men to chairs in their own institutions. It is well known that some steps have been taken to realize this plan and it is believed that further efforts could be made with excellent results. The Baptists and Disciples are so nearly alike in all matters pertaining to doctrine, organization and practice that there is no sufficient excuse for prolonging the period of indif-

ference and hostility. The way to unite is to unite, and this unity can be reached more quickly by actual co-operation than by any platforms or pronouncements upon the subject. It must take place in individual communities, without compulsion from any other source; but the spirit of union, which is the spirit of Christ, may well be trusted to manifest itself among those who have the love of the Lord and the Kingdom at heart.

H. L. W.

THE RELIGIOUS EDUCATION ASSOCIATION.

The friends of the Religious Education Association, who are a great company throughout the country, have watched with a good deal of interest the work of the Association during the past few months, and some of them have expressed anxiety as to the success of the movement and its ability to meet the demands made upon it. It has been well known that President Harper was vitally connected with it from the first. He had long brooded the organization of some instrument by which the benefits of educational studies such as are being made in the universities and colleges might be brought to the service of Sunday school teachers and pastors. He felt as have many others that religious education in the home, the public school, the Sunday school, the church, the college, and the seminary was not keeping pace with educational advance in other sections of the field. It was to bring together the specialists and the rank and file of workers that the Association was planned and the immediate response to the call issued for the first convention was sufficient assurance that all classes of educators as well as Christian workers were deeply interested in the closer relationship of the two branches of activity.

The early work of the Association was very largely the product of President Harper's organizing ability. The success of the first two conventions was due as much to public confidence in him as to enthusiasm for the work. When, therefore, the news of his serious illness came during the sessions of the Boston convention, men wondered if that was the end. The shadow of death which even then appeared above his head seemed to overspread the plans of the Association.

The following months were times of hesitance and uncertainty among the leaders of the Association. President Harper, up to the very end, gave to it constant thought and suggestion, but the inspiration of his presence was missed, and the meetings and the conferences lacked the feeling of optimism which had marked the first steps of the work. Then, too, the men who were chosen for secretarial work did not realize what had been expected of them. Perhaps this was inevitable considering the situation, and perhaps not. At any rate, it was the self-sacrificing and heroic efforts of such men as Mr. Messer of the Chicago Y. M. C. A., Professor Frank Sanders of Yale, President Charles Cuthbert Hall of Union, President Faunce of Brown, and President King of Oberlin, which kept the work from failing, and brought it to its present assured position.

The last meeting of the board of

directors, held in Chicago recently, listened to reports of the work done through the past few months which were encouraging beyond expectation. The old debts of the Association have been practically wiped out, the membership has increased, the different departments have taken on new life and the plans for the next annual convention to be held at Rochester, N. Y., in February, are already well under way. Rev. Henry L. Cope has been secured as office secretary and is proving himself an admirable administrator of the organization. He has represented it on a large number of platforms during the past few months. At thirty-nine assemblies and Chautauquas the Association will be represented this summer by members of the board of directors and other friends of the work. A series of conferences has been arranged for the autumn in most of the leading cities of the country, and the directors feel assured that the Association has passed out of its period of uncertainty and has taken up its task in dependence upon no one man, but upon the large company of workers who believe in its program and are pledged to its support.

H. L. W.

OUR ADVERTISING COLUMNS

We should be very glad to have our readers, especially the ministers, look over the advertising columns of the *Christian Century* and note the care with which the advertisements were selected. Several months ago we adopted the policy of refusing every questionable advertisement, both those of medical character and in reference to financial investments. It was not easy to rid our columns of all undesirable matter at once. Contracts entered into for a term of years had to be fulfilled.

But we are glad at the present time to call the attention of our readers to the class of advertising appearing in our columns. It may not occur to them that the adoption of this standard in reference to advertising material is a matter of considerable expense to our business department. Those advertisements which are most questionable are ready to pay the highest price for admission to the columns of a religious newspaper, but such a paper has a duty to its readers which the *Christian Century* has not been willing to disregard. It is our purpose to keep our advertising pages absolutely clear of questionable or undesirable announcements, and we believe that our readers will endorse this policy and appreciate something of the sacrifice involved in adopting it. We shall be glad at any time to receive criticisms upon the advertisements which we print. It is our purpose never to accept any advertisement for whose truthfulness we cannot vouch.

We have been repeatedly solicited to print advertisements of investment schemes concerning whose reliability we were not certain. Further than this, men of the Christian Church, and even preachers of a certain standing, have repeatedly sought our columns to announce speculating schemes in oil, land or lumber. We have not believed it legitimate business to accept such advertising, nor justice to our readers to permit such announce-

ments to be made. In several instances events have fully justified our position. Losses already suffered by ill-advised investors aggregate many thousands of dollars in our brotherhood, and not a few of these are directly traceable to unscrupulous advertising in the religious press. We expect to keep ourselves clear of all responsibility for any such loss and disappointment. We believe that in the long run a paper which declines questionable advertising and holds itself strictly to such lines of business as are consistent with a knowledge of the subject and absolute fairness to all will gain not only the good will, but the financial support of its constituency.

QUESTIONS AND ANSWERS.

Can you furnish the name of the book containing the Essays on the Bible, for which Miss Helen Gould offered prizes? Chicago.

F. J. C.

Roman Catholic and Protestant Bibles Compared. Edited by Melancthon W. Jacobus, D. D. Bible Teachers' Training School, New York. 50 cents.

Is there a convenient book of family worship which you can recommend? I want something which supplies appropriate readings and prayers. Parent.

The best thing for your purpose is probably the volume, "A Book of Family Worship, containing Scripture Passages and Prayers for Every Day in the Year," edited by W. Robertson Nicoll. Dodd, Mead & Co. New York, 1900, pp. 370. \$1.50.

What does Jesus mean by "Let the dead bury their dead," Mat. 18:2.

Charleston, Ill.

A. M.

Let those who are indifferent to life care for those who are passing out from life. There were others in the home of the man to whom Jesus spake who were untouched by the message of the Kingdom. Let them care for the aged father and bury him when the end came.

What are some of the best books for the study of Isaiah? Minister.

"Isaiah; His Life and Times" (Men of the Bible Series), Driver (Randolph); "The Book of Isaiah" (Expositor's Bible), G. A. Smith (2 vols., Armstrong); "Introduction to the Book of Isaiah," Cheyne (Putnam).

The Christian Courier has published of late some excellent things upon higher criticism. We recently quoted a sentence from one of the articles. From

another, entitled "An Unnecessary Scare With Ugly Results," we clip the following, with the suggestion to those of our brotherhood who are sufficiently indiscriminating to believe that all higher criticism is in and of itself a dangerous and destructive thing that they should meditate on these words:

"There are critics, such as those of the Tubingen school, for whom we offer not a word. These deny the genuineness and inspiration of all but a few of the books of the New Testament. These are mostly German rationalists, and are usually called destructive critics. Of these we do not speak. But there is another class or school, composed of men of faith and piety, who think they have found that the cherished notions about certain parts of the Bible, especially of the Old Testament, which have been held by so many for so long, are not just what we have thought them to be. These men believe the book contains God's revelation of himself to man and sets forth to man the correct rules of life, but they do not believe that all of our theories and hypotheses about the various phases of this book are sustained by proper evidence. It is not a disbelief in the book, but disbelief in the traditions and notions of men about the book."

The church at Greenville, O., is prospering under the leadership of Alcinus Baker. There have been confessions each Lord's Day the last four weeks, eight having been added to the church.

Union and Reunion

Oscar T. Morgan

Do we have apostolic precedent or teaching to guide us in the solution of the problem of Christian union? This may seem to many a question that is not worth the asking, as there can be but one answer to it. But a little reflection will show that while there may be but one answer, yet that answer will be different from what our first impressions might indicate. It is clear, at least, that there is no apostolic precedent concerning the reunion of Christendom. The problem that confronted Jesus and the Apostles was how to preserve a united church; our problem is to restore the unity of a divided church. As they did not have to deal with a situation that was identical with ours to-day, of course, their acts furnish us with no direct help for the solution of the problem. The few incidents that might be cited as throwing some light on the case have so little in common with the present situation that they furnish but little help. But some will say that our task is the same as that of the Apostles, viz.: to restore the apostolic church, and much is comprehended in the difference between establish and restore. Between those two words there are eighteen hundred years of history. Was Christ doing nothing from 100 A. D. to 1800 A. D. that we want to blot out those years? We cannot blot out the past, and to live as though it had not been is equally impossible. To say that our aim is to restore the apostolic church will do very well for the pulpit, the class room and the theological discussion; but it will not meet the actual conditions in the field. "It is a condition that confronts us and not a theory." Every age must solve its own problems, and to that end Christ promised the gift of the Holy Spirit to be a guide into all truth. The church is not dead but alive, and being alive it must grow. As well try to put a grown eagle back into its shell as to put the church back into the forms of apostolic precedent. Simply because there is no precedent to fit the

case of the most of the problems that confront us.

Lacking, therefore, apostolic precedent, we must turn to apostolic teachings. But the same conditions that prevented the Apostles from giving us an example of how we ought to act under our present conditions also prevented them from giving us any specific directions on the matter. The Apostles spoke to the situation that confronted them. It must be clear to every one that neither Christ nor the Apostles give us any statements concerning the restoration of unity of a divided church. On the matter of making men Christians they are clear enough; but our plea for unity proceeds on the assumption that persons who are already Christians are to be dealt with. And not only that, but whole denominations of Christians must be brought into a united church. We cannot ignore the fact that there is to-day a multitude of denominations with their missionary boards, their local congregations, their church property, and all the machinery of a great business organization. The abolishing of much of this machinery and the unification of the rest involve legal, financial, and practical questions as well as theological. Why should we consult a modern lawyer or business man for guidance on those phases of the situation, and hark back only to the ancient days for light on religious questions? If Christ or the Apostles had spoken, I would be as ready as any one to hear and obey them; but they have given no word that may fairly be cited as authority on the matter. Is this not an indication that Christ is willing that we should solve our own problems, limited, of course, by the instruction which He has given? Is it not further possible that in settling these questions that Christ would be willing for us to take into account the increased usefulness of the church and its efficiency in saving men as well as conformity to certain doc-

trinal standards? As the case stands to-day, the man who is the strongest barrier to union is the man who professes the greatest loyalty to Christ. His adherence to what he supposes is a command of Christ prevents him from fulfilling the prayer of Christ. This makes it clear that there is either something wrong about Christ's idea of what the church ought to be, or there is something wrong with this man's idea of what Christ requires. It is easy for the most of us to choose between these two horns of the dilemma. The particular requirement of Christ which stands in the way of the reunion of Christendom assumes different forms with different individuals, but the principle is the same in each case. With one it is a form of church organization, with another apostolic succession, with another the action of baptism, with another the mode of baptism. I am not arguing that any of these people should violate their conscience and go contrary to what they believe is the mind of Christ, even for the sake of Christian union; but to recognize the fact that there are no instructions in the Bible concerning the reunion of denominations, nor even of local congregations may help them some to take a practical view of the situation. The real business of the church is to save the world, and perhaps God would be as greatly pleased for the church to become a greater power in the practical work for establishing the principles of righteousness and truth among men as for us to be loyal to our individual opinions as to the meaning of what He has said. A prerequisite to the reunion of the churches, at least in the near future, is for all to recognize that the things that unite are more numerous and important than the things that divide, in fact that in every thing that is essential to real vital Christianity the church is already a unit. The things that divide; in fact, that in every practical considerations, and on those God has not spoken.

Santa Clara, Cal.

The Disciples of Christ at the Close of a Century

I. Numbers

H. L. Willett

The near approach of the Centennial year of the Disciples of Christ, the one hundredth anniversary of the publication of Thomas Campbell's "Declaration and Address," affords an opportunity for a review of the growth and achievements of this people during the entire period of its existence. It is manifestly impossible to estimate any religious force with an entirely adequate and impartial judgment when one is closely connected with that movement. For two reasons this is the case. First, personal bias is sure to modify on one side or another the principle of absolute fairness. A friend becomes a special pleader, a stranger becomes a critic. A second difficulty is that of proximity. It is difficult to estimate the value and size of a large object which is close at hand. Events of the recent past are scarcely capable as yet of true interpretation. Men are only just beginning to think calmly of the campaigns of the Civil War. Our recent histories review the Revolutionary struggle far more justly than did those of a generation ago. Yet in spite of these difficulties, judgments are constantly being formed and estimates attempted. When so interesting a theme presents itself as the growth and influence of the Disciples of Christ any informed opinion can scarcely be valueless.

The growth of the Disciples of Christ is one of the most striking phenomena of American church history. Indeed, it is unlikely that anywhere in the annals of Christendom will be found a development of organized activity so rapidly maturing and so full of vitality as has been the history of the Disciples of Christ thus far. Perhaps the nearest approach is to be found in the numerical increase of the adherents of Christian Science during the past decade. For although this new movement can scarcely compare in numbers as yet with the strong bodies representing the Christian faith, its growth has been remarkable and its influence widespread. Several other instances of rapid growth might be pointed out both in America and in Europe, but none in which the totals aggregate figures approaching the present strength of the Disciples, or an influence comparable to theirs.

The task of even estimating with precision the number of the Disciples at the present time is rather baffling. Their congregationalism makes any exact reports hard to obtain. In some of the states efforts have been made to secure approximately correct enumeration of church membership and ministerial supply, but even here the results are far from satisfactory and the area in which even these modest efforts to gain statistical knowledge are made is only a part of our domain. One of the methods employed by those who have wrought at the task is to watch the reports of our papers as to additions, and on the basis of results compile estimates of our strength. Manifestly this is a precarious method. Many of the churches make no journalistic reports whatever. In other instances reports are so prepared as to afford many opportunities for duplication,

such as the report of confessions and later of baptisms, where the same persons are meant. On the other hand, no effort is ever made to report the losses in our press. It is therefore only by the most general and haphazard computations that any results are reached as to the actual status of the churches at a given time.

Even if one takes the government estimates as a basis of calculation and compares with them the reports of the churches made to the officers of state missionary boards, the results are seen to be far from accurate. Church lists are kept with proverbial slackness. The stated membership of a church is usually far in advance of its actual working force, including many who have removed to other places and are held in a somewhat indefinite list of non-resident members, or those who for loss of interest or for other causes are no longer co-operative in the work of the church. If a rigid reduction of the church lists to the actual membership were a custom of our churches, no doubt the totals which we are accustomed to announce would be very greatly reduced.

Allowing, then, for the most careful attempt to do justice to the mathematics of the case, it is probable that the actual numbers of the Disciples at the present time are not very far from one million. If this does not sound as satisfactory as the million and a quarter which we have been claiming for a few years past, it is at least sufficiently large as a statement of organized strength to be impressive. There are few bodies of Christians who have attained such strength. Outside the state churches of Europe and three or four strongest denominations in America no such numbers have been reached by any communion. A million people is a great host. It is a force to be reckoned with in every effort which is made in behalf of the Christian faith. It is an army as strong as was ever commanded by a military leader. It would be sufficient to populate some entire states of the Union. In financial ability it could outrank the greatest combination of capital in the land. With united purpose it could accomplish whatever ends it sought. Its unified testimony in behalf of any great principle would be overwhelming.

There are, of course, two ways in which numbers may be regarded. There are those who feel that greatness of our brotherhood consists essentially in its size and strength. There is joy in the enumeration of its resources and equipment. There is enthusiasm which comes from the marshaling of its statistics. There is the uplift of heart which finds its source in the muster roll of its heroes and the widely extended boundaries of its influence. In this sentiment there is both legitimacy and danger. The Disciples could not have reached their present strength without adequate cause. The sources of that strength lie in loyalty to the divine Master, in appeal to the divine Word and in adherence to the divine program. It is a satisfaction to see the vin-

dication which the principles of this movement have received from the great company of men and women who have attached themselves to it. But there is always a temptation to self-esteem which grows out of the contemplation of numbers.

On the other hand, there are those who find little satisfaction in this review. They are of the pessimistic group who believe with Matthew Arnold that "the majority are always wrong," and they would echo the ungracious remark of Carlyle that "the population of England consists of some thirty millions of people, chiefly fools." To such spirits the strength of a movement is to be estimated not by the numbers it enlists, but by the greatness of its purpose and the directness of its appeal to conduct and life. It must be confessed that some of the greatest transformations wrought in thought or conduct have been the result not of forces and numbers, but of the power of appeal. The Tractarian movement, which reached such strength in England, was not a body of people, but a group of ideas finding expression in belief and character rather than in organization. The temperance sentiment in America is far more widespread than the boundaries of the Prohibition party or the membership of the Anti-saloon League, and is a sentiment which is yet destined to crush with one instrument or another the power of the saloon. So that the strength of a principle is not always capable of estimation in terms of its adherents.

Yet both of these views are wrong. Neither the man who glories in numbers nor the man who despises them is a safe judge. Numbers have value as they influence a principle. The Disciples could never have wielded the influence they have in America to-day had it not been for their astonishing growth. They ought to be capable of accomplishing almost measureless results when this numerical strength is wisely utilized. At the same time, their very numbers are a most serious cause of apprehension, unless the vitality and purpose of the movement animates every part. Simply to attach numbers to an organization may be a serious element of weakness and may defeat the very purpose for which the organization was created. Only as those numbers are alive with this spirit and controlled by this purpose can they be effective. Better a thousand soldiers, trained, enthusiastic and experienced, than ten thousand in an undisciplined host, many of whom are mere camp followers. The chief problem of the Disciples at the close of their first century is that of adequately training the great company of men and women who number themselves as a part of the movement, until all are animated by the same sense of loyalty to the great objects for which we came into being, until all are consecrated to the attainment of the great ends of our belief, until all are willing to sacrifice self and every lesser interest to the accomplishment of the work God has given us to do.

The Spirit of Evangelism

Austin Hunter

In this theme, "The Spirit of Evangelism," we come to the very heart of all our work, to the motive of our preaching, to the reason of our sacrifices, to the justification of all our missionary efforts and organizations, to the very genius of the gospel and to the inspiration of all that may be properly called Christian. Evangelism has been the secret of our strength, the source of our power, the glory of our cause and is the hope of our future. True evangelism, more than anything else, brings us into moral fellowship with him who "came to seek and to save the lost." It is not sufficient that we know and proclaim the Saviorhood of Jesus, but the very spirit that prompted him to become a Savior must prompt us, his disciples, to lay the claims of the gospel upon every sin-burdened soul. "Heaven's gate is shut to him who comes alone,

Save thou a soul and it shall be thy own."

Many able addresses have been made and many instructive conferences held upon the best evangelistic methods, but my theme goes back of method to the spirit. We may have the most perfect methods and most complete organizations, but unless the true evangelistic spirit shall burn in the hearts of this great brotherhood, unless that all-controlling purpose of the Master which brought him from the skies and drove him to the cross, shall dwell in us, our labors will be but as a sounding brass or a clanging symbol. "Men are more than methods, persons are greater than plans," and the evangelistic spirit is superior to evangelistic schemes.

At the threshold of our theme it will be pertinent to inquire, what is the spirit of evangelism?

First of all, it is the scriptural and Christian spirit. This is the dominant and abiding spirit breathed from Genesis to Revelation. In fact back of the giving of the divine revelation, before the first word was written and the motive prompting it, in the heart of the Eternal was the gentle spirit of evangelism.

God so loved the world that he gave his Son, gave his word, gave his attention, gave countless years of preparation and of work, gave the richest treasures of his heart, that man might be redeemed from sin and be made like him. And this spirit he has communicated to his followers. The word of God is resplendent with ringing commands to and roseate promises for evangelization. Listen to a few. Jesus said to the men whom he called from their nets: "Follow me and I will make you fishers of men;" and his own purpose he announced in those memorable words, "The Son of Man is come to seek and to save that which was lost," and then added, "As the Father hath sent me, even so send I you." In the book of Proverbs we are told, "He that winneth souls is wise." And Daniel in his prophecy said, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." And lest that might fail to stir the dulllest heart James has added, "He that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Concerning the early disciples we are told "they went everywhere preaching the word," and that "from house to house they ceased not to teach and to preach Jesus." Under the inspiration of the spirit of evangelism

"the churches in Judea and Samaria multiplied greatly," "multitudes were the more added to the Lord," and "a great company of priests were obedient to the faith." The Master in a parable said: "Go out into the highways and byways and compel them to come in." Paul said, "Do the work of an evangelist," and in one of his tender passages, speaking of his converts to the gospel, he said, "You are my crown of rejoicing." As the Great Teacher saw the crowds coming to him heart hungry, he said to his disciples, "Pray ye the Lord of the harvest that He may send forth laborers into the harvest fields." But the classic scriptural basis for the spirit of evangelism is found in those final words of our risen regnant Lord, "Go preach the gospel to every creature." This, then, is our mission.



Austin Hunter, Indianapolis, Ind.

Everything else should have a subordinate place to this. By word, by prayer, by labor and by life, we are to point sorrow stricken and sin cursed souls to the "Lamb of God that taketh away the sin of the world." And to the true disciple this must be more than a theory in life, it must become a mighty passion firing his every word and deed.

Not only is the spirit of evangelism the scriptural spirit, but it is preeminently the devotional spirit. It could not be otherwise, for it is the very substance of spiritual purpose. There never was a truly great evangelist but who was a deeply spiritual man, and no one can be a successful winner of souls without being deeply devoted to the man Christ Jesus. The most devotional literature which we have to-day, aside from the word of God, is Christian biography, more devotional by far than the books that are advertised as such. They stir the dulllest heart, and quicken the ebbing life, as we read what God has accomplished through these heroic men; but the most inspiring element in all these lives is the evangelistic spirit which possessed these men. It was that that caused Xavier, as he beheld from the deck of an Indian ship the countless suffering he must endure, to exclaim, "All this and more, O my God, if only I may

win souls for Thy kingdom." It was this that caused Matthew Henry to say, "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself." It was this that caused Doddridge to exclaim, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it with delight." It was this that caused the sainted Brainerd to say, after years of unparalleled toil and sacrifice, "I cared not where or how I lived or what hardships I went through, if only I could win souls for Christ. While I was asleep I dreamed of these things. When I waked my first thought was of this great work." It was this that caused Knowles Shaw to say at the close of a triumphant life, "Oh, it is a grand thing to rally souls to the cross of Christ." That is the truly devotional spirit, and the church that is not possessed of the evangelistic spirit is not possessed of the devotional spirit, however dignified its ritual may be, or however splendid its music or however eloquent its preaching.

And, moreover, the evangelist who continually introduces lightness and levity in his services, who for the sincere milk of the word substitutes the slang and jokes of the street and who thereby drives out the real spirit of devotion is himself devoid of the evangelistic spirit and the name evangelist as applied to himself is a travesty upon the religion of Him who shed tears over the impenitent.

Furthermore, the spirit of evangelism is the sacrificial spirit. In one of the sublime passages of the Apostle Paul, referring to his evangelistic work among the Gentiles, he said, "I fill up that which is behind of the afflictions of Christ." That is to say the sufferings of Calvary must preclaim itself in sacrificial saints. In his own realm and to the extent of his own powers Paul must be Christ repeated. If men are to be redeemed from sin the sacrificial spirit of Calvary must be reincarnated in all places and all times. Some one has said, "The gospel of a broken heart demands the ministry of bleeding hearts." In other words, the spirit of evangelism can be nothing less than the sympathizing, sensitive, burden bearing bleeding spirit of the Son of God. This was the spirit of Paul when he exclaimed, "Who is weak and I am not weak?" His sympathy was a perpetuation of the passion of Christ. This, I submit, is really the most essential quality of the evangelistic spirit. If we are to evangelize the world we must do more than to make speeches and adopt resolutions. We must fill up our Lord's sufferings with our own sufferings. Our hearts must bleed as we think of the unsaved. A splendid young missionary, who was home on account of some severe sickness, when asked why he was so anxious to return, replied, "Because I can't sleep for thinking of them." One of the greatest needs of the hour is the spirit of suffering compassion. "Put on therefore as God's elect a heart of compassion."

Moreover, this spirit should be manifest in our prayers. Referring to Paul again, who is always our classic example, he said, "I would have you know how greatly I agonize for you." That is to say his intercessions were touched by the sacrificial spirit. John Knox felt this spirit keenly when he cried, "Scotland or I die." A celebrated Christian worker

said the anguish she experienced in the realization of the sufferings of Christ was greatest at the moment when she was pleading for the salvation of others. David Brainerd, speaking of his work among the Indians, said, "I think my soul was never so drawn out in intercession for others as it has been this night. I wrestled for the ingathering of souls. I was in such agony from sun a half-hour high until near dark that I was wet all over with sweat." His prayers were red with sacrifice, and he felt the gospel of the pierced hand. Do our prayers bleed? Do they cost us anything? Do they make a draught upon our vitality? The apostolic church was an evangelistic church, but it was a praying church. Prayer is a tonic. It renews and revives the heart from which it comes. Apart from it the passion for souls cannot live. It fans the smothering fires of the heart into a glowing flame. The noble men of God whose names are remembered as soul winners have been preeminently men of earnest prayer.

Again the spirit of evangelism is a man-loving spirit. Jesus was a lover of men. He had an appreciation of their value. It was his love for men that shaped his words, inspired his deeds and marked out the way he should go. The unfortunates and social outcasts as well as the more favored ones gathered around him to listen to his words because he loved them. It was this that brought him from the skies and sent him to the cross. This love overreached all difficulties. His tender interest in men was so strong that neither their eccentricities, nor their traditions, nor their current method of doing things, nor fear of popular misapprehension, nor false dignity could deter him from his purpose. With him the place was always suitable, and the people were always suitable, provided they were attentive to His word and hungry for His truth. This spirit is one of the most essential elements of evangelism and will solve the problem of reaching the masses. A leading student of church life in America said, "There is not a church in America so stiff and cold that it could not be popularized in a twelve month if only ten or twelve leading members, men and women, would set themselves to the task in the spirit and after the method of Jesus." Our church standards are too often commercial and social and aesthetic. Pride and love of ease sometimes displace the spirit of self sacrificing service. Our love for men, irrespective of financial or social standing, should never be supplanted by love of wealth or influence or social prestige. Josiah Strong tells of a church in the Mississippi Valley whose officers, when a reformed drunkard applied for admission, told him that there were no vacancies in the membership at that time; and of another where two servant girls sought membership and were told by the pastor that there would be no "affinity or congeniality" between them and the membership. A pastor of a down-town church went out into the streets to gather recruits for the Sunday School, and as the school began to fill up the members of his church said, "If you are going to bring such children in the Sunday School we will take ours and go home." A leading evangelist of our own brotherhood said he had frequently been called to hold meetings for churches in order that their membership might be strengthened, or their finances placed on a better basis, or

an old trouble straightened out, or that they might have a good time, but that he had rarely been called to hold a meeting purely because the church said there are souls around us that are dying without Christ, and we must do something to save them. This is the true evangelistic spirit to seek souls because we love them and desire their salvation.

Finally the spirit of evangelism is a constant, inventive and earnest spirit. It is not spasmodic. It does not confine the soul saving effort of the church to a series of special meetings. It is instant in season and out of season. Without in the least questioning the necessity of special revival services, which must always have their place in the most evangelistic church, the fact remains that we are in danger of depending exclusively upon special efforts. Our churches should be organized on evangelistic lines all through the year. They should feel that this is their vital preeminent work. The communities should be made to feel that the churches regard the gospel "as a savor of life unto life or of death unto death." Sometime ago at a convention of noted actors a veteran of the stage related a thrilling story of his early experience. The scene was in Virginia City, Nevada. The house was crowded to witness the play of Othello. This actor was playing the part of the false friend who incites Othello to jealousy. So realistic did he play the part, that the miners, unaccustomed to theatrical representations, were deeply moved. As he came to the crucial scene, when the villainy of the character he portrayed was clearly exhibited, a man in the gallery leveled a pistol at him and fired. Instantly his example was followed by several others. One bullet grazed his hand, another whizzed by his head, another struck his sword hilt. He promptly threw himself to the floor and rolled to the wings out of range, and did not dare go on the stage again during the play. And so loud were the threats of lynching that he remained in the theater all night. The actor said he had never been there since, although he could not complain that his audience was not appreciative. He acted fiction with such realistic power that it seemed to be true. But too often in our Christian work we treat the vital truths of the gospel in such an unfeeling way that they seem to be fiction. Paul said, "Wherefore watch ye remembering that for a space of three years I ceased not to warn you night and day with tears." As undershepherds of the Master we need the same ceaseless vigilance in the redemption and upbuilding of human hearts. Moreover, our churches should not await the coming of a man from the field to lead them. They should feel that the supreme work of their own pastors is to lead people to Christ and should stand by them in this work of prayer and ceaseless personal effort. It is important not only to know what Peter proclaimed as the conditions of pardon, but to know why he proclaimed it. We need not only the apostolic method in unequivocally pointing out the steps into the kingdom, but also the apostolic spirit, the apostolic love, the apostolic pleading, the apostolic sacrifice, the apostolic steadfastness, the apostolic passion for souls.

Brethren, we have been a mighty people in evangelism. We are proud of a glorious past, we are encouraged by the unrivalled records of the present. From all quarters of the field come the glowing reports of victory. From meetings of

from 50 to 100 we have advanced to meetings of from 500 to 1,200, and who shall prophesy what the future shall be? Every year breaks the record of the preceding year. The records of the Acts of Apostles are almost duplicated by the new Acts of the Twentieth Century. Brethren, if we keep the spirit of unity in the bonds of peace and strive together with one spirit for the faith of the gospel the disciples of Christ will become the evangelistic leaders of the world.

There is a danger, however, that awaits us which is common to the growth of every religious movement, which is that having been successful, and having won a place in the world, we may come to be more at ease than were the heroic pioneers of our movement, and may relax our aggressive evangelistic efforts. This has been a common temptation to religious movements, and unless we are vigilant we may prove no exception. May God help us to know that while much progress has been made there remaineth yet very much land to be possessed, and that while the harvesters have been busy in the fields are yet wide stretches of ripened grain white unto the harvest. More men are needed for the field, and as they go forth they need our earnest prayers to sustain them. Their work is our work, and no man should feel that he is standing alone.

*(From an address before the Indiana State Convention, La Fayette, May 15, 1906.)

And this habit of putting ecclesiastical interests before the truth has, alas, survived in force to our times. Maurice's wonder that 'the faith of scientific men in the Bible has not wholly perished when they see how small ours is, and by what tricks we are sustaining it,' is a wonder for which to-day we find too abundant justification! Religious men still proclaim their passionate devotion to 'the truth,' 'the precious truths,' 'the great fundamental truths,' without daring to enquire whether what they proclaim is true at all. Religion will never set itself right with the present age, and still less with the time that is coming, until it has purged itself of, and done penance for, this age-long and deadly infraction of the ethic of the intellect."
—J. Brierley, "Ethics of the Intellect."

RECENT SERMON SUBJECTS.

James N. Crutcher, Chillicothe, Mo.: "The Lost Christ."
E. Ellsworth Day, Nelson, Neb.: "The Heart at Full Tide."
George W. Knepper, Somerset, Pa.: "Saul, a Study in Failure."
O. F. Jordan, Rockford, Ill.: "The Religious Training of the Child."
Herbert L. Willett, First, Chicago, Ill.: "Mark: The Man and the Message," in a series on Representative New Testament Books.

MEN OF NOTE.

Dr. Judson Smith, for many years secretary of the American Board of Commissioners for Foreign Missions, died last week at his home in Roxbury, Mass. He was one of the best known representatives of foreign missionary work, and was prominently identified with other Congregational interests.

Live in a thankful spirit, and you will find more and more to be thankful for.—Christian World.

Dedication at Blue Mound

Last Sunday the New Christian church was dedicated at Blue Mound, Ill., where W. H. Harding is pastor.

The church is excellently located near the heart of the main residence district of the town, occupying, in connection with the parsonage, a choice corner lot near the center of the village. The size of the lot is 100 x 150 feet. The outside dimensions of the church are 54 x 76 feet. The structure is of dark, smooth, hard pressed brick, and with its substantial and symmetrical tower attaining a height of fifty-five feet from the ground, its beautiful cathedral glass windows on all sides and many other excellent features of structural art, it is an edifice highly pleasing to the eye. It is constructed along the lines of late Gothic architecture and with its beautiful Romanesque interior, its sloping hardwood floor, its semi-circular golden oak seats, baptistry, choir loft and numerous other modern arrangements and conveniences, it presents an appearance which is strikingly beautiful.

The church will afford a seating capacity of 600, including the Sunday school room, which extends almost the entire distance of the building on the east. The auditorium proper will accommodate some 350. The pulpit, immediately in front of the baptistry, faces the main entrance to the church at the northwest corner of the building and the seats are arranged in semi-circular style. The primary room is especially arranged and equipped to suit its purposes, and immediately to the rear of the baptistry are two spacious dressing rooms. The choir loft will be furnished with handsome and restful opera chairs. A basement has been excavated the entire size of the floor space and will later be finished and furnished to the end that it may be made useful in the conduct of social functions.

The dedication services were in charge of L. L. Carpenter of Wabash, Ind., who preached morning and evening. In the afternoon a communion and fellowship service was held in which the ministers of the town participated. A historical sketch of the congregation was read recalling events in the life of the church since its organization more than fifty years ago. Church and pastor are to be

congratulated on the success of their building enterprise.

Dr. A. C. Foster, Decatur, Ill.; Mrs. J. R. Cronk, Paragould, Ark.; A. R. Spicer, John Cole, Parsons, Kan.; Bro. Thompson, Decatur, Ill., and Bro. Morgan, Raymond, Ill., were all present and made brief addresses. The new church cost \$13,000, and \$8,000, the amount needed, was easily raised at the dedication services.

BAPTISM AND THE GREAT COMMISSION.

At a recent meeting of the Christian Ministers' Association of Chicago, Jasper S. Hughes read a thoughtful paper on "Baptism and the Great Commission."

The formula "Baptizing them into the name of the Father, and the Son, and the Holy Spirit," which certain leading scholars now tell us was not in the original text, and is believed to have grown up in the second century, Bro. Hughes makes his starting point for a sweeping denial of baptism having had any connection with the Great Commission. He cited the fact that of all the baptisms recorded in the New Testament in not a single instance was that formula used, and it excludes the possibility of its having been employed at all. When Christ gave this commission the Holy Spirit had not come into his office, and Christ had kept them in his Father's name, and they had asked nothing in his own name as yet. Other facts were cited to show Christ had not used the words. Bro. Hughes' position goes much further, even to entirely sweeping away what is understood as "The Great Commission," which is as unknown to New Testament language as "getting religion," but this does not deny the obligation to evangelize the world. He cites the variations in what is called "The Commission," not only as to the time and place of its giving, but if the four gospel writers themselves should return, and each go out preaching his own recorded version of it, it would disconcert the field and end in distraction. These versions were an afterthought, and "The Great Commission" to go and preach to all people and all nations, till the end of the world, was an adaptation of Christ's ex-

pressed design that was adapted to the times in the latter part of the second century, and the apostles knew nothing of it at all, so that not only has baptism no place in the commission, but there never was known to the apostles anything answering to the Romanized idea of the real commission, which Protestantism accepted and we also accepted as settled. While all our great movements began with "The Great Commission," being also the text for all great occasions, it was not so in the beginning. It was never quoted or cited or referred to as the authority or motive or incentive for any beginning or great missionary effort. Instead of quoting it on the day of Pentecost, Peter cited the words of Joel to explain the occasion, and these words proved to be the keynote to the apostolic campaign to the end. In fact if the great commission had been at all understood, had been in their minds, the early disciples could not have questioned Peter's acts at the house of Cornelius, nor Paul's work abroad, as they did in fact. The ground of the Great Commission is found in John. "As my Father sent me" (to lay down my life for the sheep that I might take it again) so send I you, and he breathed on them and said, "Receive ye the Holy Spirit whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained."

EDUCATION.

Samuel Mather of Cleveland, Ohio, adds \$100,000 to the endowment of Adelbert College, in memory of Hon. John Hay.

Rev. E. P. Hill, D. D., of Portland, Ore., succeeds Rev. Herrick Johnson in the chair of homiletics at McCormick Seminary, Chicago.

Analysis of the alumni census of Drew Theological Seminary recently taken shows that twenty-seven men who have graduated from that Methodist Episcopal school of divines are now in the Congregational ministry.

DIFFERENT NOW

Since the Slugger Coffee Was Abandoned

Coffee probably causes more biliousness and so-called malaria than any one other thing—even bad climate. A Ft. Worth man says:

"I have always been of a bilious temperament, subject to malaria and up to one year ago a perfect slave to coffee and at times I would be covered with boils and full of malarial poison, was very nervous and had swimming in the head.

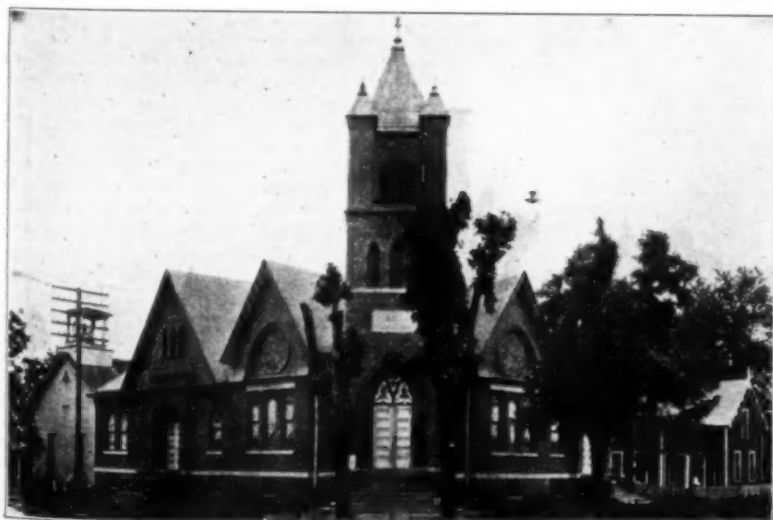
"I don't know how it happened but I finally became convinced that my sickness was due to the use of coffee and a little less than a year ago I stopped coffee and began drinking Postum. From that time I have not had a boil, not had malaria at all, have gained 15 pounds good solid weight and know beyond all doubt that is due to the use of Postum in place of coffee as I have taken no medicine at all.

"Postum has certainly made healthy red blood for me in place of the blood that coffee drinking impoverished and made unhealthy." Name given by Postum Co., Battle Creek, Mich.

Postum makes red blood.

"There's a reason."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."



Christian Church, Blue Mound, Ill., and Parsonage.

Among the New Books

Professor George Adam Smith hopes to complete his book on "Jerusalem" in time for autumn publication.

We have received from the publishers a beautiful copy of the work, "The Church of Christ," by a layman (Funk & Wagnalls Co.). It is in de luxe form and is a part of the third edition, revised. As we pointed out at the time of our first notice of the work, it is from the pen of Hon. T. W. Phillips, Newcastle, Pa., whose modesty in withholding his name is characteristic and probably not without value in securing for the book a wider reading than the knowledge that its author was a Disciple might have afforded. There are no doubt people sufficiently prejudiced to believe that any work written by a Disciple would be a mere denominational plea. It seems likely that this work has been accorded a wide welcome in virtue of its plain and simple statement of New Testament truth. We believe that it is calculated to awaken in unprejudiced minds a sense of the value of the actual facts of New Testament history, and in this manner will accomplish a purpose which might be impossible to a volume put forth in the name of any Christian body. The work, as we originally received it, was attractive; this volume is particularly handsome.

A Little Sister of Destiny, by Gelett Burgess. Houghton, Mifflin & Co., Boston. Pp. 259. \$1.50.

Miss Margaret Millions, an heiress, as her name indicates, desirous of adventure and also of knowing the difficulties and experiences of girls less fortunate than herself, in disguise occupies the various positions of artists' model, actress, cashier, manicure, kindergartner and waitress, in each position finding not only amusement for herself, but opportunities of usefulness to others. The story is full of amusing incidents and pathetic passages.

Church Federation, edited by Elias B. Sanford, D. D. Fleming H. Revell Co., New York. 1906, pp. 643. Price, \$2.00.

This somewhat massive volume is the report of the Inter-church Conference on Federation, held in New York City, November 15th to 21st, 1905. It contains not only the minutes of the sessions, but practically the complete addresses delivered by the men representing the thirty or more denominations gathered in that great assembly. Certainly no more representative religious convocation has ever met in America than that which assembled in Carnegie Hall. It was the purpose to find out the common ground on which the churches could unite, to rehearse the story of the advance of the kingdom wherever such unified action has been attempted, and to point out additional plans by which the unity of Christians could be advanced. The volume is a thesaurus of information regarding the sentiments of the leaders in all the churches on the subject of Christian union. It is a perfect arsenal of weapons for the advocates of unity.

It would be difficult to match in all the literature of the Disciples of Christ more enthusiastic words than the representatives of these thirty Christian bodies uttered in their plea for the banishment of disunion and the co-operation of all

Christians. Indeed, it was a notable fact that wherever federation was the theme, most of the men present went far beyond its boundaries in advocating that unity of the church which should realize the Savior's prayer. Certainly in the hands of such men federation or any other instrument intended to bring such results to pass may not only be safely trusted, but enthusiastically encouraged. The roads leading to the King's country may be many, but the one thing desirable is to reach that region as quickly as possible.

Silas Strong, by Irving Bacheller. Harper & Brothers, New York. Pp. 339. \$1.50.

The story is of life in the Adirondacks. "Uncle Silas" was known as the "Emperor of the woods," and his love for them was equaled only by his devotion to his sister, Sinthia, and one other, of whom he always spoke as Lady Ann, and to whom his only avowal of love was "Some day," and "Some day," she repeated, with a smile. To Sockey and Sue, his sister's children, he was "most as good as God," and overhearing that, he wrote in his memorandum book, "Strong won't do; he'll have to be torn down and built over." The heroine is a sweet, pure child of the woods, and the story is full of beauty and pathos.

"In the Secret of His Presence," by G. H. Knight. Armstrong & Son, New York.

Of the devotional books recently published, the one under the above caption comes from the pen of the author of "The Master's Questions to His Disciples." The burden of his plea is that men of this age need to get alone with God. "Has secret communion with God come to be one of the lost arts of the church?" is the initial sentence in the book. The busy man of the mart may well pause and direct that question to his own heart and in sober reflection, weigh the matter carefully. To those whose lives are so full of business activity, who are tempted to say, "No place for religion," it would be well to sit down and pursue with his author, for a season, some of his heart meditations and musings. G. B. S.

JULY MAGAZINES.

St. Nicholas for July, as might be expected, is a patriotic number, among the appropriate sketches being "Honors to the Flag," by Capt. Hammond of the U. S. A.; the "Great Seal of the U. S.," by Thomas W. Lloyd, and "The Signers of the Declaration, and their Autographs," by Mary Crawford. Helen Nicolay continues the "Boys' Life of Abraham Lincoln."

Lippincott's has for its long story "The Heart of Paprika," by Jane Bellfield. The remainder of the number is devoted to short stories. "The Algerian Swordsman," by Fred Gilbert Blakeslee, and "The Princess," by Inez Haines Gilmore, are the most important.

The Atlantic Monthly for July opens with the first number of the "Autobiography of a Southerner," by a writer who signs the name "Nicholas Worth". It is full of war-time memories and sketches of southern life with a distinctly literary flavor. Agnes Repplier contributes a story, "The Unconventional Mourner." Edward Goss writes of Ibsen, Madge G. Jennison describes one of the plays at

Hull House, and James Westfall Thompson describes Napoleon as a book lover.

In the **World To-day** the editorial "At the end of the Year," opens with the words, "We take account of stock of our possessions in January; we take account of stock of ourselves in July." Full page portraits of the mayors of Kansas City, Buffalo, Cleveland and Toledo are followed by the usual interesting reviews of the events of the month. An article on "Jamestown, the Scene of the Tricentennial of 1907," is illustrated by Hugo Erichson, "University Presidents," by Shailer Mathews, is illustrated by the portraits of Presidents Remsen, Angell, Jesse, and Wilson. London Bates, Jr., describes the Panama Railroad, Miss Beard writes of "Some Outing Campaigns," H. C. Chatfield-Taylor writes of the "First Modern Comedy," and Wm. Elliott Griffith of "Saskia and Rembrandt."

The July issue of the **Century** is a vacation number, and contains a second installment of Annie Warner's "Seeing France with Uncle John," short stories by Alice Hegan Rice, Anthony Hope, H. S. Edwards, Lawrence Mott, and others. Mrs. Rice's story is called, "The Wild Oats of a Spinster." There is a reproduction in color of a drawing by Clifford W. Ashley, showing the harpooning of a porpoise. L. H. Bailey, director of the College of Agriculture at Cornell University, has an interesting article on Agricultural Education.

DOCTOR'S SHIFT

Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach.

"Last fall I began to use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight.

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and which will not overtax the stomach.

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking, to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centers are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or 10 days. "There's a reason."

Get the little book, "The Road to Well-Ville," in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

J. L. Garvin is preaching for the First church of New York city during the summer. Under his direction a series of Sunday evening rally services is proving successful. Last Sunday a dramatic reading of "Haman and Mordecai" was a feature of the program.

Mr. Evan Williamson of Buffalo and Miss Arra A. Van Demark of Athens, Pa., were united in marriage at high noon Wednesday, June 27, at the home of Mr. and Mrs. N. V. Weller at Athens, Rev. W. E. Daw of Trinity Episcopal church, the bride's pastor, officiating. Both Mr. and Mrs. Williamson are graduates of Hiram College and are held in highest esteem by the faculty and residents of that historic institution and place.

Lowell C. McPherson, missionary to Cuba, preached last Sunday in the Jefferson Street church, Buffalo, N. Y., where he was pastor at one time.

W. D. Van Vorhis has resigned as pastor of the East Side church, Toledo, O., where he has done a notably successful work.

The church at Sebring, O., has called as its pastor Homer E. Sala of Minerva.

C. T. Fredenburg of Gloversville, N. Y., will be the State Christian Endeavor missionary at Clyde, O.

The church at Butler, Mo., is prospering under the ministry of H. Jas. Crockett. There have been 150 additions during the two and a half years of his pastorate. He will hold a meeting the latter part of this month for the church at Virginia, Mo. Bro. Crockett speaks highly of the good work of Pastor Hunter at Elizabeth Chapel near Butler.

J. W. Rogers is enjoying a most successful pastorate with the congregation at Hume, Mo.

After a pastorate of about six years at Minerva, O., E. J. Meacham has resigned to enter the evangelistic field.

We have received the catalogue of Bethany College for 1906-07. It is a fully illustrated and unusually attractive announcement of Bethany's courses. The condition and prospect of the college as reflected by this work ought to gladden the hearts of Bethany's sons.

We have received from President Rowllison of Hiram College formal announcement of a "Call to Conference and Prayer" in behalf of the century movement among the Disciples of Christ. Mention of this gathering was made in our columns some weeks ago. It is to be held at Hiram August 5th to 12th. The call is signed not only by the faculty of Hiram, but by some forty ministers of Ohio and other states. The themes to be considered at this gathering, which is both a retreat and a conference, are evangelism, Sunday schools, Christian education, systematic giving, missions and other related themes. Spiritual fellowship, devotional services, sermons, and other inspirational features will be included. Ample opportunity will also be offered for such recreation as would be of most value to ministers and teachers during a summer vacation. Entertainment is afforded at modest cost at the college dormitories. Those who can go should notify President Rowllison of their intention.

Harry F. Burns of Peoria expects to spend the second term of the summer quarter in residence at the University of Chicago. Any of our churches in the

city desiring preaching will do well to keep this in mind.

C. A. Freer has resigned at Painesville, Ohio, and will enter the evangelistic field.

The church at Canton, O., is planning to hold a revival, beginning the latter part of October. The pastor, P. H. Welshimer, will do the preaching.

The congregation at Adrian, Mo., is having a healthy growth under the ministry of Bro. Lucas.

Miss Anna Davidson, state president of the C. W. B. M., Miss Lura V. Thompson and Miss Griffin were at Sullivan, Ill., June 24. The C. W. B. M. auxiliary was reorganized with 22 members. J. G. McNutt is the pastor at Sullivan.

The Sunday school at Bellefontaine, O., has increased 100 per cent and the Christian Endeavor Society 33 per cent in one year.

Benjamin S. Ferrall, pastor of the Jefferson Street church of Buffalo and his family are spending a part of their vacation in Angola, Ind., Mrs. Ferrall's home. They will enjoy a stay also at Lake James, Ind.

For the first time in five years, the American colony in Monterey, Mex., celebrated the Fourth of July in the good, old-fashioned way. A picnic, speeches, athletic contests and a fireworks display, were features of the celebration.

The church at New Philadelphia rededicated its remodeled church building on June 24th. Pres. T. E. Cramblett was principal speaker. It was necessary to raise \$3,800 and \$3,900 was secured in cash and pledges.

A. A. Honeywell began his work with the church at McConnelsville, O., July 1.

A series of union meetings has been held in Christian college, Nankin, China, by Mr. Li, a native of Suchow. There are 70 boys in the school. Eleven were baptized recently, making the number of Christians 47. Mr. Li held meetings also for the girls and women of the missions.

During the present year the Christian Century published a series of articles by J. J. Haley under the general theme of "Talks on First Principles" which received the heartiest commendation of our readers. In the present issue appears the first of a series of papers by Herbert L. Willett on "The Disciples of Christ at the Close of a Century."

The next annual convention of the New England Christian Missionary society will be held at Manton, Rhode Island. The date is October 5-7. Manton is a suburb of Providence.

Chas. Reign Scoville and his helpers, DeLoss Smith and the Kendalls, are beginning a meeting in Atchison, Kan. A tabernacle has been erected and the meeting started with the pastor, W. T. Hilton, preaching.

John H. Swift recently located with the church at North Fairfield, O.

The Baltimore Sun gave much space in a recent issue to the quotation of Peter Ainslie's sermon on the treatment of the Jews by Russia.

The Sunday schools of the Christian churches in Charleston and Mattoon, Ill., will hold a joint picnic July 17. Field day athletic events will be a part of the program of the day's outing.

The Children's Day offering of the S. S. at the Central church, Peoria, Ill., was \$86.18. The Sunday school enjoyed its

annual picnic June 29. The Men's association of the church had an outing recently and made plans for a moonlight excursion also.

J. F. Grissom has closed his work at Mulkeytown, Ill., and located at Elvins, Mo. He will preach at Elkins and Bonne Terre.

Dr. C. C. Drummond, who with his family is home on a furlough from India, has spent a month in Chicago taking postgraduate medical studies. He returned this week to Lincoln, Neb., where his wife has been visiting. Dr. Drummond will spend a week with the church at Maryville, Mo., which supports him at Harid, India, as its living link missionary.

A very pretty wedding occurred in Cleveland, O., on June 27 when Miss Kate Parmly Teachout, daughter of Mr. and Mrs. Albert R. Teachout, was married to Rev. William Frederic Rothenburger, pastor of the Irving Park church of Chicago. The ceremony was performed at the residence of the bride's parents on Prospect avenue, S. E., by Rev. Edgar D. Jones, assisted by Rev. Lathrop Cooley. The bride was attended by Miss Winifred Cavanah, maid of honor, and the groom by Robert H. Cowdery of Ashtabula, best man. The ushers were Albert R. Teachout, Jr., and David W. Teachout, brothers of the bride. The wedding march was played by Miss Maud H. Mulhern, a lifelong friend of the bride. A string orchestra furnished the music throughout the evening. Mr. and Mrs. Rothenburger arrived in Chicago last week from a pleasant trip upon the Lakes. They will be at home in Irving Park after October 1.



"We must build a church or die."

537 Missions in America

would build at once if the Board of Church Extension could aid them with loans.

Every church of the Disciples in North America should be preparing now for the Annual Offering in September.

ORDER SUPPLIES

of information by writing a card to
G. W. MUCKLEY, Kansas City, Mo.

Did you ever think of administering on your own estate by placing annuity money at 6%, in the Church Extension Fund? Your money builds churches while earning you an income.

Preacher's Problems

Why So Many Men Are Leaving the Ministry.

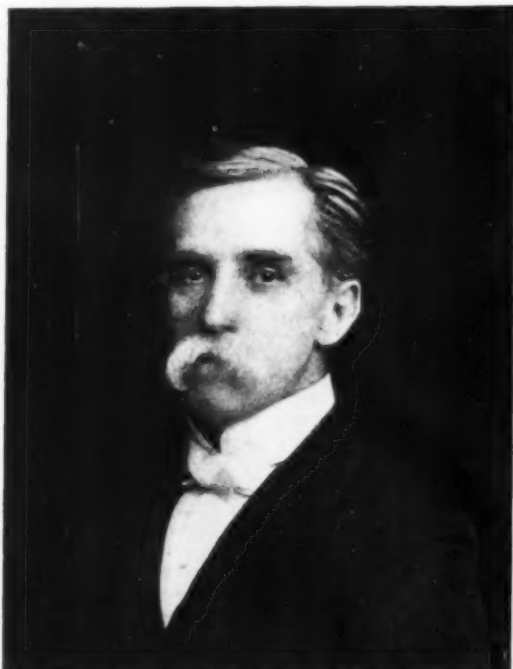
In this matter the preacher is not wholly to blame nor do I believe the church is entirely at fault. Were the conditions, both local and general, as they should be, the remedy would be forthcoming. So to get at the case it requires a treatment of conditions.

The first condition that needs correction is our present plan of calling the preacher, or rather the absence of a plan at all. Here is a church that needs a minister. An "ad" or exchange is inserted in our papers. It will bring from ten to fifty responses, depending on the sizes of the town and the salary. (Most of the preachers of to-day are not like Jonah. They want a city pastorate and will go to it rather than away from it as did Jonah.) Many of these men are place hunters. They move frequently and usually a great distance. They think the church "away over yonder" is just what they want, and when they find it the conditions and people are so different from what they expected that as a result both preacher and church become dissatisfied. When the preacher will guard

against the church that advertises for a preacher and the church will guard against the preacher who advertises for a place their conditions will be greatly altered. Let the church and the preacher both learn that we have state boards or committees on ministerial supply and that it is through these channels the changes can and should be made.

The second condition that needs altering is the unreasonableness in the demands of the church upon the minister. Some churches call the pastor and expect him to build up the cause and let the membership go free of any responsibility.

They expect him to be at every service and every society meeting. While in some cases they expect and even ask him to act as janitor. The preacher is largely responsible for this condition. He has been too good to the church. That is, he has spoiled it by doing everything himself. When he learns that it is his place to plan the work and the church's to execute, then, I believe, things will change and the preacher will find a joy in his work and will not want to quit his ministry.



J. M. Van Horn.

J. M. Van Horn was born in Malvern, Carroll county, Ohio, February 27th, 1849, and was brought up on his father's farm. He attended an academy at Malvern and one at Minerva, Ohio, after which he enlisted in the Union army the last year of the war and holds an honorable discharge from the 65th O. V. I. He received his college training at Hiram and Alliance Colleges, and received the degree of A. M. from both Hiram and Bethany Colleges, and LL. D. from Hiram. After serving as pastor at Canfield, Mineral Ridge, Wellsville and Ravenna, Ohio, he was employed by the F. C. M. S. in England, and his work there was very successful. He planted the church at Saltney and organized the

church in Birkenhead, and served as pastor of the Chester Church for nearly six years. In 1890 he returned to the United States, and in September of that year he entered the pastorate of the church at Warren, Ohio, where he remained about eleven years. During that time the church was doubled in membership, the debt of \$9,000 was paid, and an excellent parsonage was erected. The last five years have been spent in Worcester, Mass., as pastor. This work was well sustained amid trying circumstances. About the first of the present year he accepted the call from the church in Toronto. The work is most promising. The audiences are large and an excellent spirit is manifest.

Another thing is the un-Christian spirit of the church. An old preacher said to me once: "Bro. Davis, the most un-Christian thing in the world is a Christian church." I thought this was putting it pretty strongly, but in too many cases it is too true. Each member seems to feel called upon to pick the preacher to pieces. He criticises him for everything he does and things he don't do. Truly the church needs conversion and the preacher gets discouraged and disheartened. He knows where he can make more money and not have the same discouragements. Consequently, after a number of experiences of a disheartening kind he leaves the ministry.

One of the greatest causes, I believe, of dissatisfaction, is the fact that the church has not kept pace with the preacher in spiritual growth. In this day of business and social enterprise, with the average member of the church, no time is given to soul culture. He seldom reads a chapter from the Bible or offers a prayer to God. He leaves all that to the preacher for thirty minutes on the Lord's Day, when, perhaps, he is so tired or exhausted from overwork that he goes to sleep during the sermon. I believe if each member would give only fifteen minutes daily to careful Bible study and prayer there would be greater results for the Lord's cause and fewer preachers would leave the ministry.

Again, the preacher must be true to the doctrine of the church which he represents, he has to present its plea with no uncertain sound and in so doing must condemn the unscripturalness of the other churches. When a man has made the growth of soul which brings him close to the Master, he learns to look for the good in all. He learns that "other sheep I have which are not of this fold," therefore, he cannot conscientiously denounce others and is out of sympathy with his church.

Then, out of these conditions grows the financial problem. When the above-mentioned things are properly adjusted the finances will be forthcoming. The man who is really devoted to the Master's cause and is willing to grow does not object to paying the preacher a salary upon which he can live, educate his children, build a home and lay aside a dollar for a rainy day. I know it is a prevalent idea that a preacher should preach merely for a living and if he wants more, then comes the cry, "Oh, he is preaching only for the money."

It is true, I believe, that no man makes a dollar go as far as the average preacher. It does not take a great mathematician to see the impossibility of a man's doing and dressing and living as the preacher must on a salary of \$450 a year

BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST

Aid in the Support of Worthy, Needy, Disabled Ministers of the Christian Church and Their Widows

THIRD LORD'S DAY IN DECEMBER

is the day set apart in all the churches for the offering to this work. If you make individual offerings, send direct to the Board. Wills and Deeds should be made to "Board of Ministerial Relief of the Church of Christ," a corporation under the laws of the State of Indiana. Money received on the Annuity Plan.

Address all communications and make all checks, drafts, etc., payable to

BOARD OF MINISTERIAL RELIEF
120 E. Market St., - Indianapolis, Ind.

(the average salary of our preachers). How can a man live and dress as a minister is compelled to and give to all the various missionary enterprises, buy the necessary books for his study and educate his children on \$450 a year? It is a problem that would baffle a Rockefeller or Vanderbilt. Yet, there are over 6,000 of us on an average who are doing this. Could you, my criticizing brother, do that well?

Another great cause of the exodus is the fact that the preachers are too short-lived. The average length of a man's ministerial life is from fifteen to twenty-five years. He has to work for four or five years on the beginner's salary. Then for ten or fifteen years, he gets the average salary which is received by his class of men. Then he must go back to take the place where he began. By the time he gets a little gray and loses some of his surplus youthful energy, he is succeeded by the "boy preacher." Yet he is in the very period of life and experience when he would be a benediction to any community. His doom is certain, however, and the young man must take his place. Do not infer from this that I am verging up the dead line. I am rather one of the "boy preachers."

To my mind the remedy for stopping this exodus from the ministry lies in a more careful study of these conditions and the application of the remedy that is prescribed in the Bible. This will lead to a clearer understanding of the relation of the minister and the membership of the church. Greater love for each other and the Master and his cause will prevail and then these conditions will be changed and the church can march triumphantly on.

F. L. Davis.

Cartersville, Ill.

INDIAN TERRITORY NOTES.

A new house of worship will soon be erected in Claremore, built out of concrete blocks, and costing about \$2,000.

Geo. F. Dennis is moving things rapidly at Ceres, for which congregation he preaches half time.

J. F. Stone of Dixon, Ill., has been called to the pastorate of the churches, both at Veleetka and McAlester. We have not heard of his decision in the matter.

The new church at Sapulpa is ready for dedication. S. R. Hawkins will be the dedicant. A series of revival meetings will follow soon after.

Aaron Prince Aten of Oklahoma City is the new preacher at Holdenville. We welcome him to the goodly fellowship of the Territory brotherhood.

R. E. Rosenstine has just closed a good meeting at Cowota, reorganizing the work, securing a good lot, and arranging for the building of a house in the immediate future.

Our next convention will be held in McAlester the last week in August. Pres. E. V. Zollars will be there and conduct the devotional sessions of the convention, and delivering one set address additional during the sessions. We are fortunate in getting him and it is hoped that a large number will be present to hear him. Our work is prospering all over the Territory, and the convention will be the best yet.

Randolph Cook.

Tulsa, I. T.

The Accident Cabinet Company, Kalamazoo, Michigan, is placing on the market a small Sick and Accident Cabinet, suitable for travelers, autoists, etc. It contains 24 articles most likely to be needed in case of sickness or accident. Price of same is only \$1.50, less than the retail value of the contents.

They also manufacture larger sizes for use in factories, shop, etc.

Their advertisement can be found on another page of this paper.

At Eventide

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Then give to the world the best you have,

And the best shall come back to you.

Give love, and love to your heart will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.

For live is the mirror of king and slave—

'Tis just what you are and do;

Then give to the world the best you have,

And the best will come back to you.

M. S. Bridges.

THE FINE ART OF BEING LIKABLE.

"If I were a student," declared President Charles F. Thwing to the readers of the Saturday Evening Post, "I would try to cultivate the major graces. I say major graces. Usually we speak of the virtues as major and the graces as minor. I have no purpose to depreciate virtue or the virtues. But I do wish to make significant the place which the graces play in the life of the student. The graces constitute the lady or the gentleman. These elements are far more contributory to the happiness and success of the career of the student than he usually believes. There are many men who are faithful, honest, able, who yet fail to secure the results which faithfulness, honesty, ability, ought to secure, for the simple reason that they are not gentlemen. They are not likable, and they are not liked. The one comprehensive element in the major graces is graciousness. Graciousness is the one condition out of which the individual graces grow and blossom. It is appreciation of the other man at his full worth. It is a favoring of him who is undeserving or even ill-deserving. It is putting one's self in the place of the other. It is not only the Golden Rule, but it is even more; it is not simply loving your neighbor as you love yourself, but loving him a little better. It is certainly treating him with an honesty and a favoritism higher than you would demand of yourself. Its significance is well embodied in the phrase, 'After you, sir.'"

"Of course, graciousness is never to become fawning. Fawning is born of the desire to secure certain favors from a superior. It is essentially base and mean. Graciousness is founded upon the genuine belief that the person to whom one is gracious has a certain right to receive a favor, or rather that the one who is gracious has a certain right to bestow a favor upon the ill-deserving or undeserving. Fawning is asking favors; graciousness is giving favors. Graciousness is very well described in saying it 'suffereth long, and is kind; envieth not; vaunteth not itself,

is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.'"

APPLICATION.

It is not enough to put deposits into the banks of this world. Investments here are not absolutely secure, however guaranteed. There is a way of making investments in Heaven's banks. We ought to know how to do this. The first way to lay up treasures in Heaven is to give ourselves to Christ. Then we shall be citizens of Heaven. Our home will be there. We shall have an inheritance laid up there, reserved for us, to be given to us when we get home. Another way is to live a life of love. If we serve those who need, and do it in the name of Christ, everything we do will be recorded in Heaven and when we get home, we shall receive a reward. Thus we lay up treasure in Heaven in every act of self-denial, in every deed of love, in every service of another, in Christ's name. Jesus teaches us not to be anxious. He says God cares for the birds and He will much more surely care for His children. He bids us live just by the day, not vexing ourselves about to-morrow's needs, for when to-morrow comes it will bring its own supply and its own blessing. Some people have a great deal of trouble in looking after other people's lives. Jesus tells us that we really have nothing to do with the faults and mistakes of others. We do not have to answer for them. The only person we should judge is ourselves. If we keep our own life right we shall have quite enough to do.

J. R. Miller.

AM I SAINT?

Saints are not people living in cloisters and a fantastic ideal, but men and women immersed in the vulgar work of everyday life and worried by the small prosaic anxieties which fret us all, who amidst the whirr of the spindle in the mill, and the clink of the scales on the counter, and the hubbub of the marketplace, and the jangle of the courts, are yet living lives of conscious devotion to God. The root idea of the word, which is an Old Testament word, is not moral purity, but separation to God.

A. Maclaren.

DAILY FOOD.

The Bible should be the Christian's daily bread. A child, to grow in size and strength, must have good food and plenty of it. So the Christian must feed plentifully upon God's Word. Moreover, he must feed with appetite. The child that finds no pleasure in three meals a day needs medicine, or exercise, more than food. So the Christian who does not find God's Word sweet to the taste should look for the cause of his distaste.—Sermons for Silent Sabbaths.

The unfaithful Christian makes the infidel world.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER

JESUS TEACHING HOW TO PRAY.
Lesson for July 22. Luke 11:1-13.

This is commonly called the Lord's prayer. It is a model. It contains the essence of all true prayer. If the things of this prayer are made to become the warp and woof of our Christian experiences, then will we be well-pleasing to our Father. If Christian men and women embody the elements of this model prayer they will become models for the world.

Note first the reverential spirit. "Hallowed be thy name." With all true Christians there is a spirit of reverence, reverence for sacred things and for sacred relations. There is also a reverence for sacred places. The attitude in worship, the regard for holy relations, such as motherhood and marriage, are present in the heart that possesses the reverential spirit of this prayer.

Then the missionary spirit is prominent. "Thy kingdom come." This shows that the spirit of conquest for Christ should be uppermost in the mind of the Christian. Even as we pray and labor daily for the bread that sustains life, so should we pray and labor daily for the coming of the kingdom of our Lord. "Seek ye first the kingdom of God" is the divine admonition, and we are to seek it not as the first thing in the beginning of life, but in the beginning of every day of our lives, and all the day long. It is to have first place in our affections, first place in our plans, first place in our endeavors.

The spirit of submissiveness is absolutely essential in the making of a character. We are to be able to say, "Thy will be done," and it is on this point that many, many Christian characters are shipwrecked. It is so hard to be obedient, to submit to the way of others. And yet, in matters of state, we were told to "Submit to those in authority," to "Pray for those who rule over us." In the home, we are to reverence and obey. The child must obey his parents, the wife is supposed to obey her husband and the husband the wife. This same obedience is carried into the realm of religion. It is hard, I say, but an essential thing in our lives.

The desire to trust to another the material well-being of one's own life is quite evident in this prayer. We are to be truthful, to believe that all will be well. There is no room in a busy Christian experience for repining. As we believe in ultimate deliverance, so also should we believe in immediate care and deliverance at the hand of him who "understandeth our frame, he remembereth that we are as dust." It is not entirely a matter of trusting our Father for everything, for he expects us to "believe and to toil."

Every soul in sin is anxious for deliverance, once he learns that it is possible. "Deliver us from evil" should be the universal prayer of sin-cursed humanity. Even as the people of Israel were delivered from their enemies, so should we look to the same Father to deliver us out of the toils of wild beasts of sin that abound on every hand in this human pilgrimage. This spirit is the desire to attain to better things. Too many souls "sit and sing their souls away to everlasting bliss." Progress is out of the question with them. They are satisfied with present achievements, there are no more victories to win. They forgot the language of Paul, "Not as though I had already attained, but that I might attain." Anything less than this is unworthy of the Christ who gave himself for us.

The concluding thought of the prayer here given is that of praise. With many souls this is an unknown quantity. The willingness to "give honor to whom honor is due" is one of the supreme tests of the human heart.

A good woman was the mother of two sons, one of whom was an imbecile. She gave up her circle of friends, her church, her literary work, all, to remain at home and minister to the needs of that child. One

day, when he was about five or six years old, still dwarfed until he was scarcely larger than an infant of six months, the mother said, "I would not mind giving up my friends, my church work, and all for this boy, but do you know that in all these months he has not once given me a look of recognition, not once has he smiled and said, 'Mother.' If he would only show that he knew his mother, it would all be so much easier to bear." And, so it is my friends with many people of the earth. Our Lord and Savior gave up heaven, and all its glories, and came to the earth to minister to the needs of a sinful humanity. How few of all that are upon the face of the earth, when they receive the benefits of his ministry have the grace to look up and say, "My Father."

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

CHRIST'S LIFE: HOW CHRIST PRAYED
AND HOW WE SHOULD PRAY.

Topic July 22d. Matt. 14:23; 26:34-44.

The habit of prayer was one of the characteristics of the Master's life. He was a Jew, but he was more than a Jewish rabbi. The utter lack of the merely perfunctory marks the prayers of Jesus, and reveals him as apart from the ordinary. His going apart into the mountains to pray was strikingly characteristic of the whole course of his life. His soul sought the solitude, since there he came face to face with the unseen and the eternal, in such intercourse with his Father as reveals his Sonship, in an intimacy of faith and simplicity of speech as shows the sincerity of a great soul, not in search of the Infinite, but in face to face communion with the Father.

The Father Revealed.

The significant thing in the New Testament is the revelation of the "Father." And this is the exalted and supreme thing in the life of the Master. He came to show unto us the Father. Recall his questioning surprise: "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then 'Show us the Father?'" And truly if he hath not shown us the Father there is no revelation of the Fatherhood to men. The Psalmist hinted at it when he said:

"Like as a father pitieth his children,
So the Lord pitieth them that fear him."

And yet it is the pity of the Lord, the great for the small, not that loving tenderness of fatherhood, yearning over the child of many prayers and tears. There is something humanly tender, trusting, even triumphant, in the attitude and words of Jesus in his prayers and in his teachings concerning the Father.

If Christ be not himself the revelation of the Father then, as Tennyson sings, we are indeed:

"As children crying in the night,
As children crying for the light,
And with no answer but a cry!"

And in no way has the Master shown us the Father, while confirming our faith in his own Sonship, more clearly and certainly than in his prayers, breathing, as they do, the very spirit of submission, mingled with the yearning appeal of the human heart: "And he went forward a little and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt."
* * * Again a second time he went away and prayed, saying, O my Father, if this

cup may not pass away except I drink it thy will be done."

This prayer in the garden of Gethsemane is itself a demonstration of the relations existing between the Son and the Father. It is impossible that the disciples invented this story of the agony in the garden. Half waking, fitfully sleeping, the thrice repeated words of this insistent prayer struck and stuck in their memories and the simple record given us is such as only those who were with him could have remembered and have repeated, with such simplicity and sincerity. Yet how perfect is the picture! How simple the prayer! How natural the attitude of the One who thus prayed, alone with God! How fitting the words, short, straight forward, unaffected, pathetic, submissive, triumphant! It was the prayer of the human to the divine, of the Son to the Father. The cry of the child, the man, the Master is in it. It is suggestive of what true prayer is and ought to be—the outpouring of the soul, the submission of the will, the yielding of the life, in humble obedience to the Father. The prayers that Jesus uttered, as the prayer he taught the disciples, breathe this same spirit of submission, growing out of the recognition of God as "our Father." So let us pray.

THE PRAYER MEETING

By SILAS JONES

THE NEW LIFE IN CHRIST AND ITS OBLIGATIONS.

Topic, July 25. Rom. 6.

Paul's doctrine of righteousness through faith in Jesus Christ is apt to be regarded with suspicion by a large class of people. They fear it will lead to immorality. If faith is the important thing, why should we give scrupulous attention to conduct? Furthermore, in developing his theme, Paul has laid stress on the grace of God in forgiving the unworthy. If God is so ready to forgive, are we not thereby encouraged to go on in sin? To raise these questions is to show that we do not understand the nature of faith or the meaning of forgiveness. It is impossible for one who has faith in Christ to live in sin, for he is a new creature in whom the power of sin has been destroyed.

(Continued on page 624.)

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FROM THE FIELD

ARKANSAS

Little Rock, July 7.—The Second Christian church here closed a four weeks' meeting Lord's Day July 1, resulting in twenty-four additions; twelve by baptism, two transferred from the First church and ten by statement and from the denomination.

Bro. E. B. Barnes of Noblesville, Ind., preached the Word with power. Bro. Frank M. Charlton of Bloomington, Illinois, led the singing and contributed much to the success of the meeting. Bro. Charlton is anticipating permanently entering the evangelistic field. We look for him becoming one of our most capable and successful song evangelists. The meeting as a whole has been most profitable to the Second church.—G. D. Weaver.

ILLINOIS

Newman, July 5.—The hot weather has not checked the spirit of the church at Newman. Six have been baptized within the past two weeks and six more have united by letter. The church has had continuous prosperity since the Seville meeting in December.—D. L. Lyon.

Sullivan, June 24.—Six additions, all confessions at regular services to-day.—J. G. McNutt.

KANSAS

Wellington, July 6.—We are moving along nicely in our new field. We have additions nearly every service. We have had 10 additions not previously reported.—L. T. Faulders.

MICHIGAN

Saginaw, July 2.—Five additions yesterday, two confessions and three by statement—one Methodist Protestant preacher among the number, young married man of good ability. He is ready for evangelist work, or the settled ministry. There were only 159 present in my Bible school, yet our contribution was \$93. There were 24 graduated from the primary department.—J. Murray Taylor.

MISSOURI

Mt. Grove, July 2.—There were two more additions at Mt. View yesterday, one reclaimed and one by confession.

NEBRASKA

Red Cloud, July 5.—Nine additions during June, 6 by baptism.—E. C. Davis.

NEW YORK

Buffalo, N. Y., July 2.—Four added here during the past 2 weeks, one by primary obedience. The church rejoices in the homecoming of Lovel McPherson and his family from Havana.—B. S. Ferrall.

TEXAS

Farmersville, July 3.—We organized last Sunday a church. Will organize S. S. next Sunday. We are having large audiences every evening. We go next week to Hereford, Texas, for the Pan Handle camp meeting.—Jno. W. Marshall, Evang.

CHANGE OF ADDRESS

Clark, D. B.—Altoona, Ia., to Norwalk, Ia., Fr. Spring Hill and Prole.

Mr. Ely, Marcellus R.—4913 Camp street, New Orleans, to 7 Pitt street, Charleston, S. C. (Pastor).

Elmore, R. E.—Portsmouth, Va., to Roanoke, Va. (Pastor).

Maxwell, Geo. W.—Des Moines, Ia., to Ute, Ia. (Pastor).

Moore, A. B.—Alliance, Ohio, to 335 South Main street, Ashtabula, O. P.

Moore, D. W.—Springfield, Mo., to 711 Summit street, Pueblo, Col. Fr. Central Church.

Moore, H. H.—Greenville, N. C., to Vanceburg, Ky. (Pastor).

Robertson, A. E.—Lexington, Ky., to Ewing, Va. (Pastor).

Schultz, Ferd F.—Elwood City, Pa., to Box 33, Beallsville, O. Fr. for Beallsville and Belmont Ridge.

Van Zant, G. R.—Norwood, Ohio, to R. F. D. No. 5, Bangor, Mich. (Not preaching will enter college.)

Ware, Chas. C.—Lexington, Ky., to Lebanon, Ky.

Wolfe, Leslie—Des Moines, Ia., to Zealing, Ia.

THE CHICAGO CHURCHES.

Lacy P. Schooling, associate pastor of the church at Peoria, Ill., is spending the summer in study at the University of Chicago. He preached at Maywood last Sunday.

Dr. C. C. Drummond, missionary to India, was a visitor last Sunday at the Hyde Park and First churches.

The West Pullman congregation is in a most prosperous condition under the ministry of Guy Hoover. During the past month the church has paid \$103 toward their standing indebtedness. Ten persons have been received into the fellowship of the congregation, nine by confession.

H. F. Fetzer, vice-president of the Christian Endeavor Union, recently brought home a bride from Buffalo. The young people of the First church invaded the new home on Monday night and after a delightful evening departed, leaving a handsome present of silverware for the table.

Dr. Willett was absent from the First church last Sunday, preaching at the Chautauqua in Carthage, Mo.

There were four additions last Sunday to the membership of the Jackson Boulevard church. Two of these were Parker Stockdale and his wife.

Sumner T. Martin, city evangelist, has begun a meeting at the West End church, using a tent which has been purchased by the city missionary society. It is the purpose to continue the meeting for several weeks with the intention at its close of securing a lot and erecting thereon a tabernacle for the use of the congregation. E. A. Henry is pastor of the West End congregation.

A stereopticon lecture at the Sheffield Ave. church proved attractive for the evening service last Sunday.

Dr. Ames is preaching Sunday evenings at the Monroe St. church.

There were four additions last Sunday at the Englewood church. Music was furnished by the young men of the church.

TO THE CHURCHES OF TIDE-WATER DISTRICT.

Dear Brethren:

The Annual Meeting of the TIDEWATER DISTRICT CONVENTION will meet this year at Jerusalem church, King William County, Virginia, August 7-8-9. We request that all churches in the district send their delegates, and we extend to them a cordial invitation, and also to all other preaching brethren, who may wish to come. They will come to Lester Manor, a southern railroad, and be met by stage or private conveyance. Trains reach Lester Manor 9 a. m., going south and 4 p. m. and 5:30 p. m. going north. Delegates will be met at 9 a. m. and 4 p. m. only.

Most truly and fraternally.

L. D. Robinson, Clerk Jerusalem Church, King William County.

SOUTH-EASTERN OHIO.

The Ohio Valley Ministerial Association will meet at Bellaire, O., July 9. The main paper will be by P. H. Wilson of Moundsville, W. Va., on "Evangelism." Five minute speeches will follow by way of discussion. The meetings are very helpful.

The State C. E. convention of W. Va. will convene in Wheeling, July 10-12. It promises to be the best yet held in W. Va. One of the leading speakers is our own Oliver W. Stewart of Chicago.

The Sixteenth Ohio District convention will be entertained by the Barnesville church in September. The definite time and program will be announced later.

We are putting repairs to the amount of \$2,000 on our local church building, four new Sunday school rooms, baptistry and choir loft. When completed we will have a splendid plant for work. We are pushing the work to be ready for convention in September. Our Sunday school has almost

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quadrupled since February 1. Our S. S. contest with Coshocton is growing more interesting every week. They are leading in numbers and we are leading in offerings. The contest will continue till the last of August. We are aiming to reach 500 by Jan. 1, 1907. Our plan is as follows: Out of our 200 enrollment we ought to find 100 workers. If each of the 100 will bring 4 new scholars the work will be done. We have cards printed and every scholar is urged to fill one out and go to work. We already have the largest S. S. in the history of the church.

Barnesville, O.

Hugh Wayt.

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THE PRAYER MEETING.

(Continued from page 622.)

Through baptism he became united to Christ. This union is of such a nature that he dies to sin and is made alive to righteousness. The old allegiance to sin has been dissolved and a new attitude toward righteousness has been assumed. Righteousness is no longer the demand of an external law but the expression of the inner life. Inasmuch as the law of life is summed up in Christ, the affections have been enlisted in the service of righteous living. The Christian obeys God not through fear but through love.

The new life is a life of freedom. The better part of human nature has a chance for self-assertion. It may have to struggle to maintain itself against the lower nature. The coming of Christ into the soul does not end strife; it is usually the signal for fierce contention for the mastery of the man. Reason and conscience are aroused to assert their right to rule and against them the baser impulses wage stubborn war. The issue is not in doubt for the soul that receives Christ without reserve. Reason and conscience will subject to themselves the passions and appetites and the man will be free. The man who thinks he is free because he indulges every appetite to the full is a fool. He has not begun to know what freedom is. The freedom of the Christian is enjoyed in its fullness by no one. It is restrained by evil habits that have not been entirely overcome. We call him free who is moving toward the suppression of all ungodly and unsocial desires and to the exaltation of justice and mercy to the place of supreme authority in the life.

The one who has become united to Christ will be strong force for good to his fellow-men. He will try to know the world in which he lives in order that he make his efforts tell. He will have respect to what is true, not to what is old or new. He does not make a great ado over small sins and allow great sins to go unrebuked. He believes in progress, for he is aware that the spirit of Christ is absent from many hearts and that the collective conduct of men is far from manifesting the love that wrongs no human being. He judges the church by Christ, not Christ by the church. He sees the sons and daughters of sin not as they are now but as they may be through the love of God. Hence he never thanks God that he is unlike other men. He rejoices rather that he and all others may receive the divine mercy and become sons of God through Jesus Christ. He feels that he is under obligation to be a good citizen and to support the men and measures that promote the welfare of the state. He loves the church because it stands for the truth that gives men their rights as sons of God. Love of pleasure cannot seduce him into neglect of duty and the ambition to be rich and powerful never blinds his eyes to acts of injustice.

THE FIFTH DISTRICT CONVENTION.

The fifth district convention at Edinburg, Ill., June 19-21 was well attended by the local church people, but the small number of delegates in attendance was disappointing. C. C. Morrison gave us a splendid address on Tuesday night. The keynote of his address was "Victory Through a Surrender to Jesus Christ."

The C. W. B. M. had a splendid session on Wednesday. The "Centennial Address," by Miss Anna B. Davidson, was especially edifying and instructive. Near the close of the afternoon session, J. W. Porter gave an able address on "How to Conduct a Successful Revival." Marion Stevenson gave us a very practical talk on Sunday school work. The address by J. Fred Jones was both witty and wise. Who but he could make a missionary sermon of such force

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GEORGE DUCHSCHERER
PROPRIETOR

out of the account of "Jonah and the Whale." We hope his address may lead many of our missionary and anti-missionary brethren to "Strike the Gravel" running to deliver the gospel message to the whole world.

One of the most helpful things on Thursday was a symposium on "How to Reach the Unsaved." Time fails to mention all. But C. E. French's address on "The Responsibility of Church and Preacher for District Missions," was fine and every sentence to the point.

The District Secretary reported over 1,300 additions to the churches in the fifth district this year. We are becoming a mighty host, but our offering to State and District Missions is our chief shame. For the benefit of the readers of The Century, who could not attend the convention, we want to ask you here to make the state offering in November as large as any offering of your Church for Missions. Thousands of people in the fifth district to be saved and this is OUR work. The following officers were elected for the coming year: President, J. W. Porter, Chapin; vice-president, R. A. Fennell, Springfield; secretary, O. C. Bolman, Mason City.

Bro. W. Wharton, the retiring president, did some splendid work for the district last year. He is now engaged in building up the work at Roodhouse. We were royally entertained at Edinburg and shall not forget Bro. Conner, the faithful pastor, and his devoted people. The convention will be held at Loami next year.

O. C. Bolman, Dist. Sec'y.
Mason City, Ill.

NORTHCUT-ZERAN MEETING. SULPHUR SPRINGS, TEXAS.

We closed a three weeks' protracted meeting here this morning. Noticeable features of the meeting: Additions 41, 30 by immersion, 11 by statement, 3 were over 62 years of age, 9 men of high standing and influence, 16 heads of families, 10 were from the Sunday school, 14 new families represented, one had formerly been a saloonkeeper, 30 ranged from 21 years of age to 51.

The membership is rejoicing over the good results and good feeling everywhere manifest. Audiences have been large, often the house crowded. Perfect order, good attention and great interest. Many were often moved to

JULY 27TH

the Nickel Plate Road will run an excursion to Chautauqua Lake, N. Y., at one fare for the round-trip (\$14.00) from Chicago, with return limit of August 28th, by depositing ticket. No excess fare charged on any train on Nickel Plate Road. Cheap rates to other eastern points. Three trains daily, with vestibuled sleeping cars. Individual Club Meals, ranging in price from 35 cents to \$1.00; also service a la carte and Mid-Day Luncheon at 50 cents. Chicago City Ticket Office, 107 Adams St. La Salle St. Station, the only Depot in Chicago on the Elevated Railroad Loop. 16

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tears by the pathetic plea of the evangelist in his eloquence. Strong men were seen to hold their seats to keep from coming forward and making the confession. Music was a great feature of the meeting. Prof.

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Mexico: Less than one fare on the first and third Tuesday. On certain dates, one fare, long limit, stop-overs going and returning.

California: One fare for the round trip on certain dates.

Hot Springs, Ark.: Commencing June 1st to Sept. 30th, one fare, plus \$2.00, good thirty days on sale daily.

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and Mrs. Zeran are a team in song service. The solos by Mrs. Zeran and the chorus singing did much in bringing many to Christ. One man 62 years of age was deeply moved by a solo, "I Want to Be There," when he made the confession the song was sung again and also when he was baptized.

This meeting was a victory for the religious element here, and there has been little if any revival spirit manifest for some time. The Presbyterians lately closed a meeting with little interest and no success, the Methodist church with a 600 membership started a meeting about a month ago and closed in a week without any success. Many members of the various churches with their pastors have been faithful attendants at this meeting. The Baptist people started a meeting when our meeting was two weeks old, and it is predicted that they will have a good meeting. Four made the good confession the first Sunday night of our meeting and six the last night of the meeting.

J. W. Famullner, Pastor.

July 5, 1906.

EASTERN OHIO MINISTERIAL ASSOCIATION.

IMPORTANT NOTICE!

In view of the fact that nearly 50 preachers, most of whom are members of "The Ministerial Association of the Disciples of Christ in Eastern Ohio," have signed "A call to conference and prayer in behalf of the special objects of the Century movement," to be held in Hiram, Ohio, August 5-12, 1906, it has seemed best to hold the sessions of the Ministerial association during the same week and at Hiram. The members of the association will take notice and are urged to be present. The place is an ideal one for a few days' rest and recreation. No formal program will be issued but questions of current importance will be considered and such business transacted as may be necessary. In case of necessary absence

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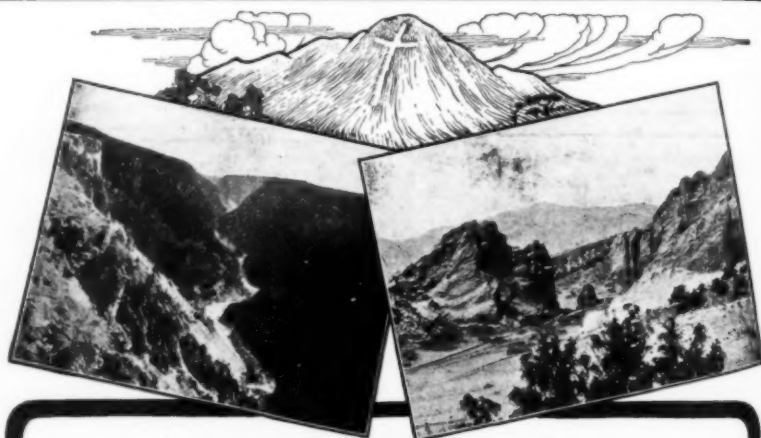
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W. S. HOWELL,
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members are asked to address the association by a letter to the corresponding secretary.
F. M. Green, Cor. Sec'y.
221 Ash St., Akron, O.

F. L. Moffett has resigned at Centerville, Ia., to accept a call to the South Street church of Springfield, Mo.

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and return, via the Nickel Plate Road, July 27th, at \$14.00 for the round-trip, from Chicago. Return limit August 28th. Chicago City Ticket Office, 107 Adams St. La Salle St. Station.—the only Depot in Chicago on the Elevated Loop.
15

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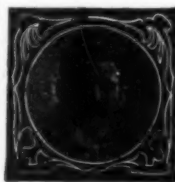
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